Volume LVII CHICAGO, MARCH 29, 1906 Number 5

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Cup of Life

Of all the vintage in the world,
One single cup of wine,
One cup of life, one cup of death,
One destiny is mine.

I'd not give up that special cup
My fates have filled for me,
For any other in all time
And all eternity.

For in my time and in my place
No foot has stood before,
My taste of fortune, fine or base,
No lips can know of more.

So might I choose I would not lose,
For nectared draughts divine,
This deep-spiced vintage, here and now,
Is mine own place and time.

Mine be the strength to lift it up
In pride: drink full and free:
And standing, drain the mortal cup,
My fates have filled for me.

(Note: The above beautiful poem was contributed by Miss Edith Wyatt on the occasion of the opening of "Henry Booth House," Chicago.)

CONTENTS

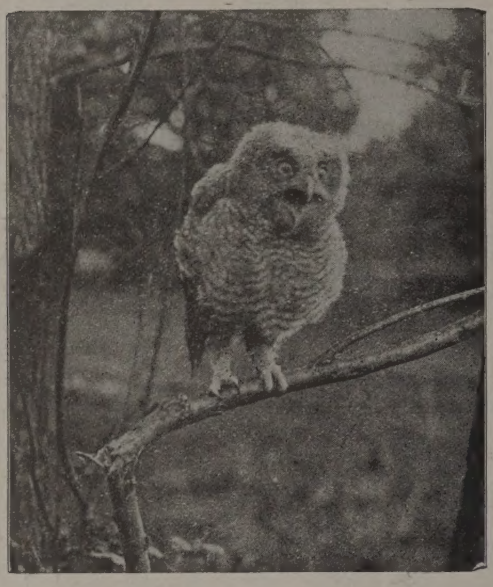
A Creed—Julian A. Du Bois 67
Notes 67
The Religious Opportunity at Our State Universities—E. G. Updike 68
The Sunday School Again 69
Song of the Mother Range—*Bliss Carman* 69
THE PULPIT—
The Bible and the Kingdom—Rev. Wallace M. Short ... 70
Midwinter in Middle Florida—E. P. Powell 72
THE CONGRESS OF RELIGION—
The Larger Fellowship 73
THE WATCH TOWER—W. B. T 74
THE HOME—
Helps to High Living 75
New Year Song—*Lucy Larcom* 75
He that Is Faithful in the Least—*The Little Chronicle*. 75
Contrasting Forces—S. S. C 75
THE FIELD—
Christian Union in Practice Among the Disciples 76
Foreign Notes—M. E. H 77
Duties Rather than Rights 77

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

BIRD LECTURES

Illustrated by Stereopticon.

By Rett E. Olmstead.



Dixon, Illinois, March 28, 1905.

Mr. Rett E. Olmstead recently delivered to the schools of Dixon two stereopticon lectures upon "Our Native Birds"—one in the afternoon to the lower grades, and one at night to the upper grades and the High School, as well as to adults of the city. The views shown were fine pictures of his own taking, and the lecture thoroughly sympathetic. The young hearer who catches Mr. Olmstead's spirit does not thereafter simply *know* more about birds; he *cares* more about them; and if he hunts them still it is more likely to be with the *camera* than the *gun*. Mr. Olmstead also kindly conducted our teachers on a "bird walk" through a wooded tract near the city, showing them how they might, in time, interest their pupils in the pleasant work of identifying our little friends of the air. Schools, Sunday-schools, Teachers' Institutes—any of them—could scarcely spend an hour more profitably or pleasantly than in listening to Mr. Olmstead.

L. B. Neighbour,
Supt. of Schools, Dixon, Ill.

Single Lectures or a series will be given. The Lectures are suitable for *Audubon* and *Humane Societies, Schools, Teachers' Institutes, Libraries, Women's Clubs, Farmers' Institutes and Lecture Courses.*

Address Rett E. Olmstead, Earlville, Illinois.

The Cheapest Place to Buy Your
Window Shades
IS AT THE
AMERICAN SHADE FACTORY
791 E. Forty-Seventh Street
NEAR INDIANA AVE.
TELEPHONE 9444 DREXEL
We also clean and repair shades.

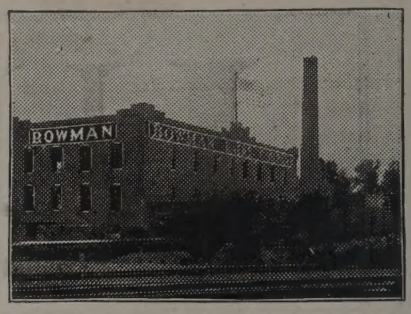
Easter Music and Recitations For Sunday Schools
SAMPLES FREE
Unity Publishing Co.
Lincoln Centre, Chicago

DYEING
Our new and Secret process enables us to turn out superior work.

CLEANING
We clean the most costly fabrics by up-to-date methods. We do out-of-town work, pay charges one way on $3.00 worth of work; both ways on $5.00.

SCHUMAN & COMPANY
3954 Cottage Grove Av., Chicago
Telephone Douglas 1442

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY



Finest Cream Butter Churned Daily
Choicest Buttermilk
So. Side:
4221-29 State Street
CHICAGO EVANSTON OAK PARK

IF

You realize that three requisites of a good laundry are

Uniformly Good Work

Businesslike Methods

and

Prompt Service

try the

Anchor Laundry Co.
(Incorporated 1893)
4211-4213 STATE STREET
Telephone Oakland 1516

SIDNEY WANZER & SONS
305-7 Thirtieth Street
Telephone Douglas 817
6313-15 Kimbark Avenue
Telephone Hyde Park 107
WANZER'S Germ-o TRADE MARK
Pure Milk Pasteurized
Delicious Cream

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, MARCH 29, 1906 NUMBER 5

A CREED.

This most to know:
(Much else is only chaff
The centuries blow
One to another.)
That God to men the Father is,
And man to man a brother.

Julian A. DuBois.

We trust our readers will bear with us in the overflow of advertisements this week. Present plans anticipate an increased size in future issues.

There is justice and sanity in the recent speech of Attorney Jerome in which he challenges the magazine charge of David M. Phillips called the "Treason of the Senate." There is no little danger that frequent harassing visions of graft and greed, and flaming advertisements of monopoly and debauchery may shake our faith in the future and cause us to lose hold of our optimism. UNITY believes in God and in men, and therefore believes in our nation, its redemption and its magnificent destiny. In the long run, or in the last analysis, the people of this nation are seeking the right and know that somehow sooner or later the right is bound to win. Nevertheless, it may be that Lawson and Phillips and Steffens and the rest, by means of these very investigations and perhaps extreme portrayals, which are frequently used for commercial purposes to create and boom magazines, are doing the one thing needful to foster and nourish the innate demand for justice and honesty, the necessary principles of true democracy. The surgeon's knife may be painful, but sometimes it is the only cure for the festering wound and its use the one method that insures good health. Meanwhile, let us have faith.

A movement was inaugurated at Rochester, N. Y., last Friday, under the name of the Susan B. Anthony Memorial Association, which will undoubtedly result in a fitting and lasting tribute to the memory of that heroic and undying woman. Rev. Anna H. Shaw was one of the speakers at the Rochester meeting who aroused much enthusiasm in the undertaking, and reported a pledge of one thousand dollars from Miss Mary Anthony to start the memorial fund. Miss Anthony was greatly interested in Rochester University and put forth a great deal of effort to secure the funds necessary for opening the Woman's Department at that institution. Shortly before her death she is reported to have said she wished no marble monument to be erected for her, but rather that the work in which she was interested should be carried forward. It is planned, therefore, to erect an Anthony Memorial Building for women students at Rochester University, and friends from all parts of the country are invited to coöperate in raising funds for this purpose. UNITY is heartily in favor of the plan and will hope to be of some service in securing the necessary contributions for this most fitting and lasting memorial to a great and noble woman.

A unique experiment in city government, which will prove of national interest and importance, is now being made on the far Pacific coast. At a recent election in Seattle, Wash., an amendment to the city charter was adopted by an overwhelming vote (9,312 to 1,271), which establishes the Recall. By a petition of 25 per cent of the voters any elective member of the city government may at any time be forced to face the test of a special election for continuance in his office. Theoretically such a weapon in the hands of the better element of the city would compel officials to "make good" or stand for a special election. Just how this will work practically is another question, for it may tend to prevent any systematic prosecution of large plans or great undertakings, reducing the official to a mere whippet of vacillating popular emotions. Undoubtedly Public Opinion is the ultimate force in a democracy, and any law that will bring officials to the bar of judgment in the social conscience is so far commendable; but as our "Watchman" reports elsewhere, the District Attorney of New York finds reason to warn us against a Public Opinion that may be irrational and even hysterical. Moreover, it is difficult to see how the moral forces of the city would be any more united or any more potent at the ballot box in a special election than in a general one. As a rule it is not the reliable and respected citizen who is always to be depended upon to exercise the right of suffrage. Nevertheless, the experiment is an interesting one and its adoption is prophetic.

Our associate on the Watch Tower chronicles "The Event of the Week" in fitting terms. We hail the decision of Judge Humphrey as a disappointment that will likely give birth to a much more hopeful and democratic government. We note the remark of a New York paper that this nation is in the midst of the three great conflicts of its history. George Washington is worthy of continued honor

and praise as the father of this great nation. And we are just coming to realize how large a force in our national history was Abraham Lincoln, the author of the Emancipation Proclamation and the Saviour of the Union; but who is to complete this trinity of our national heroes by piloting the Ship of State through the great storm that is now upon us? There is today a conflict between labor and capital, between tyranny and tyranny, between arrogant labor unions and soulless corporations—the upper and nether millstones toward which the public is urged to preserve a sympathetic demeanor! However men may differ with President Roosevelt, every student of history will admit that the burden of the executive messages and the supreme effort of the Administration has been in behalf of industrial peace. Whatever mistakes have been made, there has been no failure to recognize the greatness of the conflict or the obligation resting upon the rulers of the nation to curb injustice and unrighteousness, to put a stop to illegal rebates and discriminations, and to both enact and enforce laws that will secure the same rights to the poor man as to the rich man, that will enforce the same rule of justice upon labor and capital, upon black man and white man, upon every citizen of the nation without regard to his position or his wealth, his learning or his politics or his religion. Undoubtedly the decision of Judge Humphrey interferes with the plans of the Administration, and it is difficult to see what can come of the prosecution of the oil trust and sugar trust and other illegal combinations. Nevertheless, we hail the decision as a temporary reverse that presages an ultimate victory.

The Religious Opportunity at Our State Universities

The Christian Church has always been a leader in education. Even during the Dark Ages the lamp of learning was kept burning in the cells of the monastaries. The first colleges and higher institutions of learning planted in this country came as the product of the religious inspiration. The Church has not learned, however, to adjust itself to changed conditions. With the establishment of the public school system culminating in the state university much of the responsibility for education has been taken from the Church and is now cared for by the state. These institutions, particularly in the West, have come to be the greatest universities in the world. More than fifteen thousand students are to be found, today, in the universities of Wisconsin, Michigan, Illinois, Iowa and Minnesota. The state furnishes the finest equipment, makes an annual appropriation of what moneys are needed for running expenses, and on the whole it is vastly better to have such institutions supported by a direct tax on all the property of the state than to be dependent on a few rich men, many of whom have secured their money by questionable methods.

There is little political meddling with these universities and they are the pride of the states in which they are located.

There is one important thing, however, which the state cannot do, and ought not to be asked to do. It cannot care for the religious life of its students. Most of the professors in these institutions are Christian men, and there is not a suggestion of anti-Christian teaching, but there is still an important element in the student's education not provided for, and that is the development of his religious life.

The responsibility is therefore placed upon the churches to care for this work, and there is not the slightest reason why this responsibility should not be assumed at once, and the work undertaken with great earnestness. It is not a theory but a condition that confronts us. It is not a question of whether the Church should still retain control of higher education, but what can be done for the religious life of the young men and women who are now in our state universities? It would seem to be the better policy for the future, for the Church that believes in Christian education to put her money where the students are and where they can be influenced, rather than where they are not.

Any denomination will find on examination that there are at least twice as many of its own young men and women in the state universities as in its own church colleges in the same territory. It will also find that all of its money has been put into these church schools and that it has been doing nothing for its students who are in other institutions of learning.

There is no thought of discrediting the work of the church schools. They have a magnificent record and there is room for most of them at the present time, but it is a poor kind of Christian statesmanship which turns away from fifteen thousand students and does practically nothing for their religious life.

As a general principle the Church should do nothing it can get outside agencies to do. If the state is willing to put its hundreds of millions into higher education the Church should rejoice, and then project its life into this work of the state and make it Christian. We do not need a union of church and state in order that religion may permeate the commonwealth. We do not want the state to teach religion, but we want the state religious, and a church that cannot send its life beyond its own organization is not doing its duty. There are times, indeed, when the Church should lose itself in order that it may find itself again in the home, the school, the municipality, in the industrial movements of the day, and in all the wider relations of life.

There is now the greatest opportunity for the religious training of the young men and women who are to be the leaders of the future and it is amazing that the Church does not see this opportunity. In almost every case, by nearly all the denominations this work is left at these state university centers to the local churches. They are not able to do it except in the most superficial way. In my own parish with a membership of over 800 and a student body of 600

or 700 who come to church with more or less regularity, I find the work beyond the reach of any one man. The local churches should not be asked to do this work alone. The student element is largely non-contributing and yet the most important part of the congregation. It is a work for the whole state, and aid should come from every man who believes that our leaders for the future should be trained religiously as well as intellectually.

Each denomination should place at every state university center a man who is well equipped to work among students. He should be a man intellectually who would take rank with the best men in the faculty. He might work in co-operation with his local church, not in a sectarian way, but as a pastor and spiritual adviser of students. He should be a man qualified to teach philosophy from the standpoint of the religious thinker, and to give courses in the study of the Bible as literature. Such work, if it were thoroughly done, would receive credit from university authorities. A few such men working with the local churches at these educational centers would exercise the profoundest influence. The Christian Association is doing a splendid work at our state universities, but it is only one of the many agencies needed. Who will see this, the greatest opportunity of the century in religious education and furnish the endowment for the support of at least one such worker.

E. G. UPDIKE.

First Congregational Church, Madison, Wis.

The Sunday School Again

A correspondent accompanies her subscription to UNITY this wise:

"Could you do something in the future to help the Sunday School as regard method, courses of study, training of teachers, et cetera? I feel that some column of your magazine containing suggestions on the above would be of great help to a large number of people. I read with great pleasure Mr. Boynton's article on the grade course."

Apropos with the above request comes a plan of study for little children from one who has tried it. Mrs. Holway is not only an old and experienced Sunday School teacher, but a wise student of the problems involved. She was long connected with the Unity Church of Dekorah, Iowa; now she is a resident of Minneapolis. Something of this plan was outlined many years ago at a conference held at Unity Church in Chicago. Since then she has had a chance to test it on her grandson, now in his seventh year. Her scheme is intended as a preparation for those who undertake the six years' course of study published many years ago by UNITY and which has since been lengthened into a seven years' course by All Souls Church, Chicago, and is now in use at the Abraham Lincoln Centre.

Mrs. Holway assumes that this seven years' course can not be very successfully applied for children under ten or twelve years of age, while her introductory course begins with the child at from four to five. With this introductory word, we gladly give space to her thoughtful suggestion, and solicit further comment.

PLAN FOR COURSE OF STUDY TO PRECEDE THE "SIX-YEARS' COURSE."

Pupils from Four to Five.—Ethics of personal conduct—little lessons on hands, feet, home relations and common benefits, suggesting all through the year the thought: "I am glad God has given me all these things." Then use the word *thankful* for *glad.*

From Five to Six.—Lessons from Nature, as suggested from week to week, necessarily variable, according to locality, but lessons fitting one place would guide the teacher. And whether the lesson be birds, trees, flowers or rain, whatever the subject chosen, I would have this thought emphasized: This is God's creature; I will not harm or misuse that which God has made. Thus would grow great love for all things God has made.

From Six to Seven.—Lessons of Jesus. Most of them of his life as a little boy, the surroundings of his home as they must have been then and the scenes of the journeys to Jerusalem to attend the feasts, and the stories or lessons which he would have learned, thus bringing in Old Testament stories. A few lessons from Jesus' words.

From Seven to Eight.—Ethics of home and school life.

From Eight to Nine.—Lessons from the child's own readings of one of the Gospels. The readings to be in company with the teacher and with the teacher's aid.

From Nine to Ten.—Relations to others and care of body, mind and heart, as God's child, as child of the great King.

From Ten to Eleven.—Another reading of the Gospels, possibly some other portion of the Bible.

From Eleven to Twelve.—Heroes and lessons of their lives applied to present time.

This would bring the pupil to the age of twelve for "Beginners." The six years' course I have taught to children of ten, but it is difficult then.

Song of the Mother Range

Do you know how I have waited through rain and sun and blast
For your coming, O my children, while the countless æons passed?
For the heart within me cried,
I should travail but abide,
To become the mighty mother of races in their pride,
And the fruit of all my longing should come to me at last.

The desert wind might mar me, the sudden flood might change,
And time make all my beauty fantastical and strange.
But now from many seas,
With their large, triumphant ease,
My hardy, handsome children are gathered to my knees,
To know me and to love me, their enduring mother range.

For my cry goes far to find them; the echo of my call
Crosses the prairie rivers and pierces door and wall,
Till the dwellers of the street
Feel their slackened pulses beat,—
Till a longing for the hill-trail takes hold upon their feet,
And the old way, the tried way, is naught to them at all.

Their hearts have heard the trail-call, the word that bids them wake
From the tyranny of cities; the bonds of custom break,
And they are slaves no more
To chair and desk and store,
But free and great and restless as adventurers of yore,
With a hunger for the open and a wander-thirst to slake.

Are they worldly, are they weary, are they broken, sad, or worn?
Are they sick with money-fever, disillusioned and forlorn?
They shall walk beneath my skies
In a rapture of surprise,
The long-forgotten love-light rekindled in their eyes;
And every beating heart in them be glad that it was born.

Through my thousand purple cañons, where the giant shadows ride,
From the rim to the arroyo, from the wash to the divide,
There is healing, there is lure,
There is health for sorrow's cure,
Where strength is born of gladness and the winds are soft and pure.
Lo, your welcome is made ready and my blue teepee is wide!

—*Bliss Carman, in March "The Reader."*

THE PULPIT

The Bible and the Kingdom

READ AT BELOIT CONVENTION OF CONGREGATIONAL CHURCHES BY REV. WALLACE M. SHORT, NOW OF KANSAS CITY, MO.

The Bible is a very important factor among the influences that are helping to bring in the Kingdom of God upon the earth. Assuming that God is leading and training for his kingdom the people of every nationality and religion, then the Bible is *the Book* of that influential section of God's humanity known as Christendom. Wherein lies its value.

In answer to this question we mention two views, which differ, not in their constituent elements, but only in the location of the emphasis. Each party would say that the Bible is valuable as an authority to which man may go for beliefs and rules of conduct. Each party would say also that the Bible is valuable as a quickener of man's personal judgment so that he becomes himself something of an authority to determine for himself his beliefs and conduct.

But one view, which we may call the traditional, places special stress upon the idea of authority. We hear it speaking in nearly all the creeds, saying: "The Scriptures of the O. and N. T. are the only perfect rule of faith and practice." "The Holy Scriptures are the sufficient and only infallible rule of religious faith and practice." So it makes Scripture an authority on belief and conduct. "What shall I believe?" "Why, believe what the Scriptures tell you to believe." "What shall I do?" "Do as the Scriptures bid you to do." One looks into the book to find what he shall believe and what he shall do. It is an authority handed down from past times—a traditional authority.

The other view, which we may call the vital theory, finds the Bible an invaluable aid in the development of man's spiritual intelligence. Man is endowed with a spiritual eye, a spiritual ear. His training for the kingdom of heaven consists in unfolding these spiritual senses of the man, so that he shall have an eye that sees, and an ear that hears. The Bible is the spiritual gymnasium, as text books in geology are the intellectual gymnasium for the geologist. But their highest use for him is not in telling what geological theories he shall hold, though they will necessarily have a bearing on his theories. Their highest value is in training his eye to see, his ear to hear, so that he shall have power to form judgments for himself that have the elements of sanity. The man is the final authority, and that just in proportion to the power he develops of seeing a large number of facts and interpreting their true significance, the final authority is a living authority.

So, in this view, a living man is the final authority—not a dead man or a book, though these are authoritative in a certain secondary sense, and are invaluable—being the heritage of the ages poured at the feet of the man who will use them. I think one may, without presumption, call this the Scriptural view. Paul says, "He that is spiritual judgeth all things, and himself is judged of no man."

The Bible is the great field for the training of man into spiritual discernment and power. This end might, conceivably, be accomplished without the Bible. But to attempt it would be as foolish as to attempt to train a youth into a geologist without giving him access to the literature that deals with his subject. It would be more foolish, for geology is a new and uncertain science,—a new-born infant,—compared with the science of man's spiritual nature, of which the Scriptures form the supreme text-book.

Assuming now the viewpoint of the vital theory, let us, by the use of a few specific cases, see what may be said for the value of Scripture in its relation to the kingdom.

Take Moses as our starting point. He is the preeminent figure among a people and in a time of great interest to religious humanity.

The people are of interest and profit,—but not because of any absolute perfection. They are said to have been a very wayward people. But God, by methods of the spirit we little understand, was leading them out in this one supreme matter of religious culture. He was leading other peoples also. But Israel he was leading out in advance of their time, for their own sakes and for the sake of mankind.

Moses was the culminating point of their inspiration in that period. Other men in the later ages have surpassed him. Isaiah, Paul, Christ stood upon his shoulders. They saw farther and wider. What is valuable in Moses is not his infallibility or finality as an authority in law or religion. The value is in the manifestation of a power working in him and making for righteousness. As the car climbs the steep mountain road, its power is seen as truly in the first mile as in the last. The power that can drive it the first mile can drive it the second or the hundredth mile. And he who feels that power bearing him onward, will prophesy of the miles yet to come, though he will not be able to predict the details of the journey, nor paint the features of the landscape as seen from the summit. As the car moves upward, contrary to natural laws and in defiance of gravity, the supernatural thing about it is the power.

So the question of absoluteness in Moses is not to be raised at all. Infallibility of record is wholly irrelevant. The Bible is a record of the manifestation of the supernatural. But the supernatural is not seen in the swimming of iron upon water, nor in any other working of magic; but in the upward movements of men by the impulse of the spirit of life. I have a friend who believes in spiritual realities because he has seen a spiritual hand write slatefulls of descriptions of the spiritual world; and because there hangs upon the walls of his home an etherial portrait of a departed soul, which he saw painted by a spiritual hand. He takes this as a very serious matter, but somehow it fails to impress me that way.

But I have another friend who believes in spiritual realities because, living in obedience to the law of the spirit of life he experiences a power that frees him from the law of sin and death. It sets him free from the lusts of the flesh; it gives him clearness of vision and judgment; it imparts to him an unfailing upward impulse.

Now, even if I believed the first man's materialized evidence of the supernatural, I would merely say, Well, what of it? But the second man's experience of the supernatural I cannot treat so lightly. He is a power with whom I must reckon.

Whether Moses or some other man wrote Deut. 30:11-20 can be a question of no possible importance to its religious value. "This commandment which I command thee this day, is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it. Neither is it beyond the sea. * * * But the word is very nigh unto thee, in thy mouth, and in thy heart." It matters not who wrote the words, nor what circumstances attended their writing. That

spiritual power, which in every heart it enters is supernatural, whispered these wonderful words to some listening ear thousands of years ago. And because they are true, heaven and earth may pass away but these words never.

Then there are the great commands: "Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And in another place, "Thou shalt love thy neighbor as thyself." It can make no possible religious difference to the value of these three great passages of Scripture whether they were written by one man or three men. They were imparted to the soul of man from the spiritual source of truth. Men know these to be true, because the same Spirit that gave them at the first, still bears its witness to them in our souls.

Whether the three equal periods of forty years, into which the record divides the life of Moses,—whether the miraculous burial,—whether the burning bush be history or legend or myth can make no difference to the religious value of the Pentateuch. The ancient maxim, "The king can do no wrong," has no power to change the character of any king or emperor. Its application to the words or conduct of a ruler cannot change in the least degree the quality of them. One cannot by such a maxim make one's hair white or black, nor add one cubit to his stature. All the authority this maxim could add to a king was fictitious authority. A Cromwell renders mankind a great service in destroying this theory about kings. He removes a great cause of moral confusion in men's minds by daring to call the acts of a king good or bad, his words true or false, according as they appear so in the light of man's moral sense.

"The Pope can speak no lie," seems to many people a maxim essential to the stability of the church. Others believe it to be only a cause of confusion to the moral sense of the men who hold it, teaching them to call black white and white black without any consciousness of offending against the spirit of truth.

"Moses cannot err" is a maxim that confuses the moral sense of men, whereas a right use of the books of Moses is a powerful educative influence to quicken man's understanding and vitalize his moral sense.

I have heard a Bible-class teacher treat Moses in this traditional way, and thus render him as profitless to man's moral and spiritual nature as the inspection of a mummy. I have heard another Bible-class teacher treat Moses in the vital way, and stir the hearts of young and old with admiration for the man who could thus move out courageously and alone before his people, with reverence for the God who thus by his spirit quickens the understanding and motives of a man, with aspiration to be thus quickened and inspired by that same power.

The first man could waste an hour in trying to extract juice from the scales of the brazen serpent. The second man followed the illustrious example of the good king Hezekiah, and, instead of burning incense to the serpent, he "brake it in pieces, and he called it Nehushtan" [that is, a piece of brass]. Then he had left fifty-nine minutes of the hour for profitable instruction.

The books of Moses would be of infinitely greater value to the Kingdom if the preacher would sometimes substitute for the traditional "looking at the brazen serpent that one might live," this Scripture text, "He removed the high places, and brake the pillars and cut down the Ashuah; and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan" [a piece of brass]. And people who have slept through a hundred sermons would rub their eyes and conclude that it is worth while to be awake, and that living in these days may be as exciting as it was when Moses or Hezekiah were hearing the divine message.

The church has undervalued these books, and never to this day has it gotten the best out of them. Their importance and value to the kingdom of God is rapidly becoming more evident to men, as they study them in the light of the present day thought about the Bible.

Turn for a moment to Paul. It will some day be seen that Dr. Geo. Matheson's "Spiritual Development of St. Paul" is one of the really great books written about the great apostle. Dr. Matheson finds the thirty years from the conversion to the death of the apostle to have been years of steady development of experience and shifting of viewpoint. All the intellectual and spiritual enlightenment which is sometimes attributed to a momentary experience on the road to Damascus, he finds to be the result of thinking and striving, of meeting difficulties and overcoming obstacles, of finding disappointments and rejoicing in victories through thirty years of the activity of a great soul. Surely no one can read carefully several times the epistles to the Thessalonians, and follow with a similar reading of 1st and 2nd Timothy without feeling that Dr. Matheson is correct.

The intellectual and spiritual biography of Paul are not, then, comprehended in a miraculous experience on the Damascus road, an experience that cannot be paralleled by anything modern. Now, the fifteen years of silence and the fifteen years of epistle writing have become eloquent. The epistles have become less the powers out of which theological systems may be framed, and more the record of the pulsating life of a man of like passions with ourselves. The magical supernatural recedes from view, and the spiritual supernatural stands out in splendid illustration.

Turn to Christ. If we lose the miraculous birth, and the genealogies, we lose from religion nothing more than is lost from civil government when the accident of royal birth ceases to be essential to a ruler. "Blessed are the pure in heart, for they shall see God," cannot be changed in value by any accident of birth or circumstance in the man who uttered it. And when people learn to place less emphasis upon theories about the source or evidence of the authority of the man who spoke the words, they will give more attention to the attainment of the experience of purity of heart. Then they will see God. And they will have the present evidence which they have sought for in far fields and have failed to find.

Men, in their experience with Christ, pass through the same experience that King Leodogran had with Arthur, in Tennyson's "Coming of Arthur." Men strove and cried, "Who is he, that he should rule us? Who hath proven him King Uther's son?" And the wise men gave evidence to Leodogran of Arthur's royal birth. But still the king debated with himself. Then the Queen of Orkney testifies to other circumstantial evidence.

"Thereat Leodogran rejoiced, but thought to sift his doubtings to the last." That is, he believed the evidence, but was still at heart a doubter. Then the Queen of Orkney plies him with further evidence. But it is all of the same character with the traditional Christian evidences, which speak only to the external senses, and awaken more doubts always than they allay, and lead a man to say with his logical faculty,

"I believe," while he imitates King Leodogran by saying in his heart, "I doubt."

"She spake, and King Leodogran rejoiced, but musing, 'Shall I answer yea or nay?' doubted." But at length he experienced the evidence which comes not by the senses, and action followed with silent swiftness. "The King stood out in heaven crowned, and Leodogran awoke and sent Ulfius and Brastias and Bedivere back to the court of Arthur, answering, Yea."

We sometimes fear that if the Encyclopedia Biblica should find a permanent place upon the shelves of the religious libraries, the value of the Bible as an instrument in the coming of the kingdom would depreciate. All the conclusions of this Encyclopedia may not be final. But its spirit and method have already won their place. And the result will be a great advance in the spiritual value and power of the Bible. And preachers will learn to speak more with authority, and less as the scribes.

The Bible is, to the kingdom of seeing and hearing souls, what the great galleries are to the kingdom of men and women with an appreciation for the beautiful in art, or what the great musical compositions are to the company of people who appreciate the beautiful in symphony. To the uncultivated eye and ear the standards of beauty in art and music are decrees of external authority. It is desirable that such canons should exist. But, more than all else, it is desirable that men should reverently learn to trust their own judgment more than the canons. Men do not exist for the sake of the canons of authority, but the canons exist for the sake of man,—not as mountains of authority to lie as a dead weight upon his soul, but as stepping-stones by which he comes to his own in quickened appreciation and judgment and conduct. The man who pronounces an object beautiful because the authority pronounce it so, is standing at the parting of the ways. If he continues in that state of mind, his moral sense is smothered, his judgment weakened, and he becomes an unconscious hypocrite, lying to the spirit of truth. This gate is wide and many people go into the church thereat. If he uses the authority as the true mathematician uses his text-book, he becomes strong, self-reliant, useful, a godly man, having life in himself, able to lose his text-book and produce another.

If one uses the Bible as a weight of authority to lie upon men's souls, the use of the book is slight. If one emphasizes rather the vital theory of its value, his influence will be like that of King Arthur. He will produce men who bear the image of the king.

The coming usefulness of the Bible will be a gain at every point over the past usefulness of it.

Moses is the towering figure among the earlier prophets. Isaiah holds like preëminence among the later prophets, and Paul among the apostles. Christ rises easily above them all. The reader does not want any canon of inerrancy by which to reduce them all to the same level.

The Berkshires may not be the highest hills upon the globe. But I declare them worth visiting again and again, and a man has not really seen the Berkshires until he has climbed old Greylock. Such is Moses among a people who will always be worthy the earnest attention of intelligent men and women.

As one, through a lifetime, is lifting his eyes unto the hills from whence cometh his help, those eyes will rest now upon Moses among the pilgrims of the Exodus; now upon Isaiah amidst the great protestants of the later age of Jewish history—the Mt. Washington of the Presidential range; now upon Paul, so sensitive, so comprehensive, so mighty that his experience was the experience of the great period in which he lived; now upon Christ beyond whom one sees the blue dome of the open heavens, the dwelling place of the Eternal Father.

The Bible has touched human consciousness for good in the past. Now great regions of it are being brought from underground to touch human consciousness at more points in the future.

The Bible has furnished the themes for the preachers of righteousness in the past. So rich will it be found in the future that a man may preach from it before the same congregation for a lifetime, and find to the last that new texts and themes are waiting for him in bewildering abundance and restless eagerness.

That its value to the people may increase, it is desirable to use it in such a manner as to vitalize all those faculties in man's nature which fit him to appreciate it.

Midwinter in Middle Florida

This is the very garden of the world; the highlands of middle Florida. The thermometer has at no time gone below forty-five, and at midday ranges from sixty to eighty. Peaches are in blossom in February, while a few of the earlier sorts are already ripe. Plums are opening. The pines are dropping their blossoms, and the bees are at work everywhere. If it is midwinter there are no signs of it excepting that some of the trees have not put out their fresh foliage. The first crop of lettuce has gone to market in the Northern cities, and the second is half grown. Irish potatoes are planted in January, but tomatoes are ripening before the potatoes are out of the ground. Sweet potatoes are left in the ground until wanted, and are taken freshly for use, when the thermometer is below zero in Northern gardens. The seed crop of celery is being prepared to follow the second crop of lettuce. It is about time to plant melons; and on these high bluffs among the lakes "they sometimes average forty pounds each to a carload."

There is always some danger of a frost as late as the first of March, and the orange growers are always prepared to meet it. The groves or orchards are simply openings in pine forests—for the most part, and up and down the rows are piles of pine logs, about the size of railroad ties to be set on fire if the weather seriously threatens. These frosts come about once in ten years, but slight chills occur oftener. Last year's crop of citrus fruits is nearly all picked. Loquats are ripening and blossoming at the same time. This is a delicious fruit, tasting like a cherry, but looking like a small pear. It bears in clusters and is used for everything that Northerners use cherries for. It makes a splendid pie or pudding, and is delicious out of hand. Kumquats are nearly fit to be picked, and are very beautiful. The trees stand about ten feet high and four in diameter, and make splendid hedge plants. Nothing can be more beautiful when they are loaded with fruit about the size of walnuts. This central part of Florida is filled with lakes around which the land lies in bluffs. The roads are mainly trails through the pine forest, in which the trees stand forty feet to the first limbs. The population is gradually changing, and a larger proportion of new comers will engage in home making and general farming.

Bear in mind that Florida is nearly as large as all New England—one of the largest states in the Union—very much larger than either New York or Illinois. Those who know the border counties are mainly tourists, and they rarely find out anything about the cen-

tral part of the State. The border counties are flat and wet and intolerable during the summer, while the center of the State is rolling and dry—delightful both in summer and in winter. Truck farming is, however, best conducted along the borders of the State. Here, in the heart of it, is the place for pines and palms to grow side by side; and here the potato and the cassava can be found in the same field. Bees work all the year round and there is no need of housing either hens or cattle.

Taking a bee line through the pines for twenty-five miles I come to Winter Park, and there I find a college, with a Yale man at the head of it, Rev. W. F. Blackman, that will bear comparison with any small college at the North. It is coeducational, and industrialism is recognized as the leading feature of modern education. A good many Northern people as well as Cubans, who wish to school their boys during the winter, place them with Dr. Blackman in the Academic department. Yet I prefer a home, where I have it, on the banks of Lake Lucy, where every hour is a poem. We are a little behind the times with our trollies and telephones, but the atmosphere is progressive.

Sorrento, Florida. E. P. POWELL.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary

To whom all contributions for this Department should be sent.

The Larger Fellowship

While a few religious periodicals may be holding back and may justly be said to stand for *"Retreat* rather than *Advance,"* as a whole the religious trend of the times is reflected in the splendid ideals we find in our exchanges. The last issue of the *Methodist Recorder* contains an article we have headed as above because of the words in the closing paragraph—which contains a judgment that is increasingly common and exactly our own conviction (the italics are ours):

By a unanimous vote of the Hope Baptist church, of New York City, the members of the West End Presbyterian church and the members of Grace Methodist Episcopal church were invited to sit with them at the communion table and take part officially in the ordinance. The service was held on the evening of February 20, and it proved to be a very remarkable event. About one thousand persons were present and participated in the services. Twenty officers were assigned to serve the elements. The individual communion cups of the Presbyterian church were used. Eight of the West End Presbyterian church elders, eight of the official board of the Grace Methodist church and four deacons from the Baptist church made up the twenty who served the elements.

The *Church Economist* has the following to say about the significant event:

"The event naturally has attracted widespread attention, especially in the Baptist denomination. Mr. Hartley has received a large number of letters from leading men in the denomination, and he informed us that these communications have been commendatory in the highest degree. We learn that there are those who feel it is contrary to Baptist principles, and others who sympathize with Mr. Hartley's attitude say that it might have been wiser not to force so sharp a public issue. Still, as Mr. Hartley says, the time may have arrived for a public demonstration. The communion, however, was not planned as a challenge, but came about naturally, and, in Mr. Hartley's opinion, logically, as a part of the revival programme."

The event is of national interest. It marks an epoch in the history of the Baptist church, which all these years has contended for and practiced "close communion." The church has been noted for its exclusive policy. The Baptist church has never admitted, so far as we can ascertain, that ministers of other denominations are duly authorized administrators of the ordinance of baptism, and for that reason the denomination rebaptizes applicants for admission into Baptist fellowship, even though they may have been immersed by regularly ordained ministers of the Methodist church.

We rejoice to note that all religious bodies are gravitating toward each other; that they are gradually entering into a *larger fellowship;* that non-essentials—things over which they have fought for centuries—are being forgotten, and that the prayer of Christ, "that they all might be one," is being answered.—*Methodist Recorder, March 24.*

The Revival Here

We Congregationalists have been praying for and expecting a revival. Dr. Dawson came and we hoped the new day, long anticipated, had come. Much good was done, but we are still waiting for the revival. Many said "the new revival will not come in the old way," but no one has been bold enough to predict just how it is to come. We have probably all anticipated that it would be ushered in by preaching of some kind. Can it be that in this expectation we have been mistaken? That is the only kind of a revival we have ever experienced and it is most natural that we should base our expectations upon our experiences.

Perhaps a recent experience will throw light upon this vital question. I doubt if a single delegate at the council at Dayton, O., came away without an overwhelming conviction that he had already experienced a real revival in his own spiritual life. The air of Dayton was charged with it, as was the committee room and council hall. An unmistakable sense of the Spirit's living presence was the experience of all with whom I have spoken. This was manifest in the prayers offered, the words spoken and the bearing of delegate to delegate. One thing we all *know,* and that is, the Spirit of God was present with power and he made himself manifest to all.

How can this presence be accounted for except that representatives of three denominations had come together for the one and sole purpose of making the last prayer of our Lord a reality in the lives of those churches?

We are all familiar with the simple facts of chemistry that two or more cold and inert substances often, when brought together, produce heat and action. Maybe there is a chemical law in the spiritual world. These three denominations have been more or less inert. All have longed for warmth and action, but it did not appear. They came together for union and we experienced immediately the presence of a new life before manifest in none of them.

It may be the new great revival is not to begin in a revival of preaching or of praying but in a concerted movement towards union for which our Lord Christ prayed and which he is ready to bless. JAMES L. BARTON.

In *Congregationalist.*

The above is an interesting confirmation of our words in this column of UNITY for March 8th. C. A. O.

Editor of UNITY:

Allow me to call attention to the following sentence in Professor Blaisdell's kindly review of my "Oriental Studies" in your issue of March 10th: "We notice that by a slip the beautiful Princess Ti is put a thousand years too early (page 16)." A more careful reading of the passage will show that it does not refer to the Princess Ti at all, but to Ti or Thy, keeper of the pyramid, whose tomb was found at Sakkara, and who lived at a period in the fifth dynasty between 3680 and 3660 B. C., according to Professor Petrie.

LEWIS DAYTON BURDICK.

Oxford, New York, March 19, 1906.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Immunity Decision.

The event of the week is the decision of Judge J. Otis Humphrey in the Packers' immunity case before the Federal Court in Chicago. The decision holds that the packers are entitled to immunity from prosecution as individuals in view of the information they were required by Commissioner Garfield to furnish, but that as corporations they are not immune. The decision was rendered orally by the judge immediately upon the conclusion of the argument for the defence. To the country at large it is a surprise and a disappointment. It comes, however, from a jurist of eminent fairness and ability, and after a legal argument on both sides which presented every aspect of the question in the strongest possible light. The appearance of the Attorney-General of the United States in person before the court to make the concluding argument for the government, a very unusual thing, indicated the importance attached to the case by the administration, and also its apprehension of an unfavorable decision. Mr. Moody even suggested that the court decide for the government though his own judgment might incline in the other direction, as only thus could the case be carried up to the Supreme Court. This the court very properly refused to stultify himself by doing, and in his decision he swept aside every one of the main contentions advanced by the Attorney-General. It is evident that the mind of Judge Humphrey was entirely clear as to his duty, and that he found himself wholly unable to make any different decision in the light of the specific questions involved. The decision reveals what appears to be a stupendous blunder of Congress in passing the act under which Commissioner Garfield was obliged to conduct his investigations of the trusts. It enables every official of a corporation whom he thus approaches to claim immunity from prosecution as an individual. The corporation only can be attacked. It apparently blocks the prosecution of the oil and coal officials whom the government had already begun to investigate. The packers won a dearly bought victory which will not increase the popular respect for them or their methods. Incidentally the decision reveals the unfairness of the legal procedure in which the prosecution is estopped from asking for a review of such a case by the Supreme Bench, and it is not unlikely that this defect may soon be remedied by act of Congress.

The Coal Dead-Lock.

At the instance of the President the conference of coal miners and operators has re-assembled at Indianapolis in a renewed attempt to avert a strike in the bituminous coal fields. At this writing an important break has occurred in the ranks of the operators, Mr. Francis L. Robbins being the leader of a group who have announced their intention of accepting the latest peace proposal of Mr. John Mitchell. An acrimonious debate ensued between Mr. Robbins and his fellow operators, and the outcome is hard to predict. The country is in no mood to endure another coal strike, particularly if it extends to the anthracite region. If miners and operators are not wholly blind to the signs of the times, they will be content to leave well enough alone for the present.

Getting the Money Back.

Life insurance matters have reached the stage of a vigorous effort to get the money back from the officials who have been enriching themselves at the expense of the policy-holders. It is announced that fifteen trustees of the New York Life will pay back $148,000 which was expended in campaign contributions. They have also commenced suit against Andrew Hamilton for an accounting of the enormous sums that have passed through his hands. A letter written by the late President McCall before his death assumes entire responsibility for the arrangements into which he entered secretly with Hamilton. The Mutual Life directors have also commenced suit against Richard A. McCurdy to recover $3,370,000.

The Rate Bill Debate.

Whatever may be the motives charged against many of the United States Senators for their opposition to the rate bill, a constitutional debate of high order is certainly in progress before that body in regard to it. The discussion during the past week centered about an ingenious argument advanced by Senator Bailey of Texas, who holds that the only part of the federal judiciary which has absolute and unlimited jurisdiction is the Supreme Court, the jurisdiction of the other federal courts being subject wholly to the action of Congress. He cites the wording of the Constitution which provides for "one supreme court and such inferior courts as the Congress may from time to time ordain and establish."

Chicago Politics.

The immediate sequel to the high license vote of the Chicago City Council is the injection into the campaign for the election of aldermen, which is now in progress, of a determined effort on the part of the saloon interests to prevent the re-election of the men who voted for high license. The fight on this is raging with entire disregard to the municipal ownership issue, which, being more remote from men's stomachs and pocket-books, has to take second place.

Wisconsin's Primary Law.

Reports from Milwaukee indicate that the first trial of the LaFollette direct primary law in that city has revealed glaring defects in the measure. Great numbers of voters from other parties were able to cast their votes in the primaries of the party in which there was a contest, and thereby determine its selection of candidates.

The Chattanooga Lynching.

What threatens to become a historic case in connection with lynch law has arisen in Chattanooga. It is nothing less than a collision between the United States Supreme Court and the Chattanooga mob, which, in open contempt of a stay of execution granted to a condemned negro by the full bench at Washington, stormed the jail and lynched him. At this writing the arrest of the sheriff and of leaders in the mob has been ordered, and the spectacle is in prospect of a tussle between the most august tribunal in the land and the spirit of defiance of law under the impulse of racial passion.

Johann Most.

The death in Cincinnati of Johann Most removes from the scene one of the few representatives of a virulent type of anarchy which has never found a congenial atmosphere in this country. He made a great deal of noise at times, and was afforded more than once the apparently coveted advertisement of a few months in prison, but never commanded in any degree the intellectual respect even of the radical elements which he claimed to represent. We trust he may turn out to have been the last of his race.

Roosevelt Talks to Labor.

If organized labor has no more serious grievances to complain of to the national government than those which were mentioned in the memorial presented last week by the officials of the Federation of Labor to the President, and the presiding officers of the two houses of Congress, its case is certainly not a serious one. President Roosevelt, in his usual frank and off-hand manner, talked sound sense to the delegation in regard to the inapplicability of the eight-hour law to Panama, told them that Chinese labor was being effectively excluded and that he was in favor of reasonable restriction of immigration, and insisted that "government by injunction" in the federal courts is being invoked, so far as the United States government is concerned, more often against capital than against labor.

Jerome's Speech.

That was a strong and wise word which District-Attorney Jerome spoke in New York at his college fraternity dinner last week on the subject of "Our duty as educated men towards public opinion." "Public opinion," he said, "goes hither and thither like a ship. In the long course of time it is sane and sound and will make its port. But it lies on you to see that its tacks are no longer than they ought to be. It is wasted power, that sentiment in a community which goes up one trail and back again to another." He declared that the nation today is in a state of hysteria, being dragged this way and that by the rushing chariot of the "yellow" press and particularly of the ten-cent magazines. We had supposed hitherto that Mr. Jerome himself was in the full tilt of this same hysterical dance of the dervishes, and he certainly has supplied his share of copy for the journals he describes. Nevertheless his words are words of truth and soberness. Like all revivals the present civic uprising is subject to excesses, to obsessions, to financial exploitation and to all the phenomena of mob psychology. Mr. Jerome is right in his declaration that educated men should feel called upon to act as a balance-wheel in the midst of the conflict of popular passions. Incidentally his speech illustrates the higher service than mere conviviality of which a college fraternity banquet can be made the occasion. Let other Greek letter fraternities follow the example set by Delta Upsilon.

W. B. T.

THE HOME

Helps to High Living

SUN.—Opportunity is hard to find, easy to lose.

MON.—Famous swords are made from iron scrapings.

TUES.—Even a monkey sometimes falls from a tree.

WED.—Too many boatmen will run the boat on a mountain.

THURS.—He has far-away ears.

FRI.—You cannot rivet a nail in a potato custard.

SAT.—After victory tighten the strings on your beloved.—*Japanese Proverbs.*

New Year Song

There's a New Year coming, coming
Out of some beautiful sphere,
His baby eyes bright
With hope and delight:
We welcome you, Happy New Year!

There's an Old Year going, going
Away in the Winter drear;
His beard is like snow,
And his footsteps are slow;
Good-bye to you, weary Old Year.

There is always a New Year coming;
There is always an Old Year to go;
And never a tear
Drops the happy New Year,
As he scatters his gifts on the snow.

—*Lucy Larcom.*

"He That Is Faithful in the Least"

State street, Chicago, was crowded as it usually is during the rush hours of a busy day. With his black message book in his hand Oscar Miller darted out of the crowd and started to cross the street. For some reason he did not hear the warning clang, clang of the bell of a street car and the shouts of the people on the street came too late; the car struck him, knocked him over and dragged him along with it. The motorman stopped as quickly as possible, but not until the car had gone a hundred feet or more. Oscar lay quite still when the policeman bent over him.

"Must be badly hurt," said someone.

"Ought to send him right to the hospital," suggested another.

At this remark Oscar opened his eyes. In spite of the commands of the people to "lie quiet" he struggled to his feet.

"Aw' gwan," he said, "I ain't hurt, an' anyway I've got t' deliver this message."

The policeman and the crowd protested and told him he must see a doctor first, but Oscar insisted that the message should be delivered at once. The crowd had its way, however, and the boy was taken to a nearby physician. Fortunately he was uninjured except for some bad bruises and he was allowed to hurry away on his errand.

I wonder what Oscar's employer thought when he read the account of the accident in the morning paper next day? I wonder if it suggested anything to him? I wonder if it suggests anything to you?

Think a minute. If a boy like Oscar had promised to do something for you what would you think about the probability of its being done? No doubt the man who has charge of the force of messengers to which Oscar belongs took note of the incident—such men usually are on the watch for things of that kind—and gave it its true value. He probably said: "There is a boy who places his duty first; little things or big things can't turn him aside, he's reliable."

There was nothing great in what this messenger boy did; he did only what he and every other boy and girl, man or woman should have done under the circumstances. Yet because such acts are not great we are apt to consider our own personal comfort first and not do them. That is why the men of the world are continually on the lookout for boys and girls who place importance on *always* being reliable; they are the kind to whom the world gives its places of responsibility and trust. One of the best bits of capital boys and girls can have when they start to make their way in the world is a reputation for reliability. It implies honesty of course—a dishonest man is never to be relied upon—and it leads to places of trust and responsibility. The habit of accomplishing what you undertake is the "open sesame" to the door of many an opportunity.—*The Little Chronicle.*

Contrasting Forces

Back in a summer in the early sixties of 1800 I was a guest in the New England country home of a young couple who were the proud parents of a bright and winsome little girl of two years.

"Rural free delivery" through the method of neighborly exchange was customary to some extent in this district, as none of the dwellers about visited daily, the few-miles-away postoffice.

My host driving to the village on a Saturday night brought home with him the mail of a somewhat distant neighbor confident that he would not otherwise receive it before he was to meet him on the next Monday morning.

This mail included a weekly religious journal, which the subscriber was known to value highly and read with devoted thoroughness.

The dinner was over on the hot Sunday following, and after the inevitable dishwashing, at which I lent a hand, the tired housewife being her own maid, we two entered the little parlor, where the man of the house was absorbed in reading, and the child, to the dismay of my hostess, was amusing herself with the neighbor's interpreter of "law and gospel."

Nervous and alarmed lest harm befall this treasure in the hands of the little one, the mother rushed excitedly to secure it; her manner of approach roused the spirit of resistance in the wee one and with all her infantile strength she clutched what she held until feeling her hold loosened in a stronger grasp, in quick resentment she bent her curly head and the baby teeth bit from the folded paper a triangle which left an aperture the size of a silver dollar in the center of the page.

Severe enunciations of "naughty girl!" accompanied by prompt spattings from the exasperated mother; cries and sobs from the grieved and overpowered child; solemn but mumbling disapproval of the mother's course quietly evidenced by the less irritable father, and gradually the distressed sounds died away and all was still to the outward senses. But a twanging of the mental vibrations was no less painfully experienced as an occasional deep sigh escaped the child, now to all appearance sinking to sleep in the lap of the half-exhausted mother.

A little later with regretful but hushed tones, that she might not waken the supposed sleeper, the still worried woman was the first to speak: "I'm so sorry about that paper."

To the almost startled amazement of all a little hand from which the red flush of chastisement had not entirely faded, sought the mother's cheek, the long-fringed lids so lately tear-laden lifted over the blue eyes and a voice sweet and penitent lisped, "I torry too."

S. S. C.

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

EDITORS: JENKIN LLOYD JONES, WILLIAM KENT
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:
Theodore D. Bacon — William B. Thorp
Frank N. Riale — Edward P. Tuller

Editorial Contributors
Jane Addams
Wilson M. Backus
James A. Blaisdell
Richard W. Boynton
Fred'k W. Burlingham
Francis A. Christie
Joseph H. Crooker
Robert C. Denison
Fred'k E. Dewhurst
Quincy L. Dowd
John Faville
Fred W. Hawley
Chas. R. Henderson
Emil Hirsch
Newton Mann
E. P. Powell
Granville Ross Pike
Albion W. Small
Frederick Starr
Joseph Stolz
Hiram W. Thomas
Oscar L. Triggs
Eugene G. Updike
R. A. White

THE FIELD

"The World is my Country, to do good is my Religion."

Christian Union in Practice

From time to time there have come reports of local efforts in behalf of the union of religious forces in this community and that and these have always brought cheer to the disciples of Christ, whose faith in the necessity and practicability of such fellowship has been an abiding possession throughout their history. They have watched with eagerness the negotiations to unite the denominations in Canada and in the States. They have given, in most instances, their quick and hearty approval to the plans of church federation, because it looks in the right direction. In many instances they have made local efforts toward union with other religious bodies with more or less success. The latest, and in some regards most important, of these single cases is that of the church at Monroe, Wisconsin, which, by union with the Baptist Church, has become the "Union Church in Christ."

Among the articles adopted as a platform are the following:

Be it resolved:

That we lay down at the feet of Jesus everything that will tend to separate us as God's children, and take as our only rule and guide of faith and practice the Gospel of Christ as revealed in the New Testament.

The only test of membership in this society shall be faith, repentance, confession and baptism, as taught in the New Testament.

That all offerings aside from those taken for local purposes shall be divided equally between the Baptists and Disciples, except when otherwise designated.

The regular communion services shall be held on the first Lord's day of each month.

The situation demanded some step of the kind. The Monroe local conditions revealed the fragments of several denominational churches, not one of which was able to stand alone and do the work of Christ in the effectual manner that it could have been done had all been united in a heart-to-heart effort with one mind and one spirit to build up the Kingdom of God. The result was this effort on the part of two of these groups, which has resulted so happily. Each has made some compromises. The Baptists have given up their distinctive name. The Disciples have agreed, for the present at least, to a monthly celebration of the Lord's Supper. Both have consented to the admirable plan of dividing their missionary offerings between the boards of the two bodies. This last point we think a very important contribution to the final problem of denominational union. The missionary boards will first divide the offerings from the local churches, and later these boards will be united as the missionary executors of the united church.

Such union of Baptists and Disciples is both desirable and practicable. It is one of the plans to be considered at the approaching congress. We believe the best men in both bodies are anxious to see it brought about. Speaking of the union of the two churches at Monroe, Dr. Russell H. Conwell, of the Baptist Temple, Philadelphia, says:

"We were glad to hear of the reunion movement between the Disciples and the Baptists, and I believe that it is but a forerunner of a complete reunion of the two denominations within a very short time."—*From the Christian Century.*

Among the Disciples

In the last issue of the *Christian Century* appears a report of the revival at Fairbury, Neb. Evangelist Allen Wilson and Gospel Singer W. F. Lintt, whose portraits appear in the paper, have just completed a series of meetings as a result of which Rev. H. C. Holmes has received three hundred and nine additions to the church of which he is pastor, making this the largest (Christian church) in the state of Nebraska. Of the number received one hundred and one were grown men, one hundred and thirty-five women, and forty-one husbands and wives among them. The character of these converts is said to be as inspiring as their number.

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

80c Worth of Good Literature for 25c

"Let There be Light," 10c.; "Purity's Greatest Foe," 5c.; "Bronze Book," 10c.; "Doctors and Their Medicines," 10c.; "Right of the Child to be Well Born," 10c.; "Heredity," 5c.; "Private Letter," 5c.; "Dianism," 25c. Total, 80c., for 25c.

The National Purity Association
81 Fifth Ave. Chicago, Ill.

Mention this paper when you order, and a copy of *"Purity Journal"* will be included.

SOUVENIRS FOR EASTER

THE DYING MESSAGE OF PARACELSUS. From Browning's Paracelsus, with Introduction by Jenkin Lloyd Jones. Frontispiece, a copy of Albrecht Dürer's Melancholia. Each, 50 cents, or 3 for $1.00.

ADVICE TO GIRLS. Extracts from Ruskin's *Fors Clavigera*, with Lenten sermon by Jenkin Lloyd Jones. Cover design in white and green. Price, 35 cents, or 3 for $1.00.

DEATH AS A FRIEND. Easter leaflet comprising the picture, Death as Friend, by Alfred Rethel; the poem by William C. Gannett, suggested by the picture, and an interpretation from the German. Decorative design by Bertha E. Jaques. Price, 20 cents each, or $2.00 per dozen.

DEATH AS A FRIEND. Sermon pamphlet by Jenkin Lloyd Jones. Price, 10 cents, or $1.00 per dozen.

THE ASSURANCE OF THINGS NOT SEEN. By Evelyn H. Walker. Easter leaflet in white and green. Price, 10 cents, or $1.00 per dozen.

EASTER GREETING. Poem and design by Bertha E. Jaques. Folder. Price, 15 cents.

EDWIN MARKHAM'S PRAYER. Easter card. Price, 5 cents, or 50 cents per dozen.

Sent postpaid by Unity Publishing Co., Abraham Lincoln Centre, Chicago.

LET us be good. Let us sound this iron string. This is the universal note. Never were men and women of real, sound, unshakable goodness more needed than now, in politics, in finance, in the home, in society, in the church, in factories and shops and stores; people of right life, with developed sense of justice, truth, self-control, self-sacrifice; lovers of God and of humanity.

These inspiring sentences are taken from the concluding paragraph of Dr. Wilson's stimulating book

"Making the Most of Ourselves"

"'Making the Most of Ourselves' is the significant title of the book, and every page is a lesson in how to do it. The language is classic in its simplicity, and for sanity of thought, forefulness in utterance, and in a certain rare appealing quality, the essays have few equals in latter-day writing."—*Cincinnati Times.*

"We do not know of a more thoroughly useful little book for any young man's library—nor any young woman's either. The language is terse, practical, clean; no preaching is in evidence; nothing dogmatic. It is replete with new, refreshing thought, and can be enthusiastically recommended."—*Des Moines Mail and Times.*

Handy 16mo, $1 net; postage 16 cents. For sale by

THE UNITY PUBLISHING CO.,
Abraham Lincoln Centre, Chicago.

Forty Years of Research

in the sources of Christianity, from an all-inclusive viewpoint,

summed up in

the new book by OTTO PFLEIDERER, D.D., Professor of Theology at the University of Berlin;

Christian Origins

(Translated by Daniel A. Huebsch, Ph.D.)

The greatest religious philosopher of Europe crystalizes the liberal thought in a popular manner for the thinking la man. The book will be much discussed, highly praised and savagely attacked.

Send for an interesting circular.

AT ALL BOOKSELLERS $1.75 NET, OR OF

B. W. HUEBSCH, Publisher, New York.

Your Property

should have careful and intelligent attention. Is it being handled in that manner now?

If not, suppose you give us a trial

We pride ourselves on our record. Our clients and our tenants are our best advertisers.

REAL ESTATE, RENTING, LOANS and INSURANCE

L. M. SMITH & BRO.

Cor. Oakwood and Drexel Blvds.

Phone Douglas 848. CHICAGO

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Foreign Notes

THE SWISS CONSUMERS' LEAGUE.—*La Ligne Sociale d'Acheteurs*, or Consumers' League, made its appearance some years since in Switzerland, but is still a subject of discussion not confined to the Christmas holiday season, which is the time when the public at large in America is apt to hear most of it.

In a recent issue the *Signal de Genève* devotes a column of its not too abundant space to certain objections made to the league and some replies. The league, says its correspondent, on its appearance in Switzerland, aroused more objections than sympathy. Consumers and dealers alike were not slow to point out to the public the disadvantages of the attempt made by a courageous little group who took their responsibilities seriously.

In fact, to read the numerous communications appearing in the newspapers, one would think that evil, and evil only, would follow the establishment of the league. Some call attention to the difficulties it is going to create for the manufacturers, particularly the small manufacturers, already at a disadvantage in their competition with the large factories, and perhaps quite unable to comply with the conditions of the white list, to see such a formidable means of advertising of which they cannot take advantage, while it will still further increase the chances of their already favored competitors.

Another objector writes to *L'Essor* complaining that the league favors certain firms at the expense of establishments that do not conform to the white list type but whose heads offset these defects by their superior moral character.

To this *L'Essor* publishes the following reply:

"Of two factories, one of which has well-organized conditions of labor with no philanthropic tendency, and another with defective organization but high ethical and humanitarian intentions, which will the Consumers' League recommend? We reply distinctly and without hesitation, that there may be no mistake as to the frank sincerity of our position: the Consumers' League will recommend the first and the first only. And for this reason: Justice should come before Charity. We must press toward our ideal, not letting ourselves be stopped by any of the explanations and excuses it is always possible to put forward as extenuating circumstances in any particular case of social delinquency. That is not the part we have to play. No progress is possible where one begins by taking as a standard the most defendable of the bad examples.

"The *Ligne Sociale d'Acheteurs* seeks to awaken the slumbering sense of responsibility in consumers. How many managers have already thanked us for our initiative? And more will do so. These men, who know the conditions of labor, often have to defend their generous plans against the selfish calculations of the ignorant agents of corporations. We bring them reinforcement for the carrying out of their purposes."

"It must be borne in mind, the *Signal* goes on to say, "that the League does not set itself up as the supreme tribunal judging and classifying factories and industries according to decisions, without appeal of its investigating committee. It aims to be, and will be, primarily a group of consumers more conscious of their duties toward manual workers; it seeks to enlighten its members as to what each can do in his own domain and according to his own ability toward diminishing want, removing injustices and restoring the ruined.

The consumer is the omnipotent sovereign of present society. It is to him, rather than to the proprietors hampered by terrible crushing competition and the demands of stockholders—it is to him that should be, and that really is, addressed that dull cry of anguish which many of us detect. And so we thank the *Ligne Sociale dAcheteurs* and its founders, M. and Mme. Brunhes and Mme. Cieczynska. They have made an appeal to us which will be heard, we believe, by many consciences. They have roused us from our torpor and showed us that in face of the great struggle and the great suffering of the present day there is a duty which we can no longer be permitted to ignore."

CO-OPERATION.—The following paragraph—we suspect from the pen of M. Louis Wuarin—caught our eye in a recent issue of the *Journal de Genève:*

All who have studied co-operation at all closely know of what infinitely varied application it is susceptible. We had already heard of co-operation in ideas, a term applied to such efforts for the diffusion of useful knowledge, as courses of lectures, or what the English call university extension. Now from America, the land of initiative and innovation, comes a new type of co-operation akin to that just mentioned. We learn today that four preachers of Chicago have decided to prepare together the material for their sermons; that is, to study together a certain subject, comparing their views upon it and considering it together in its various aspects. This done, there will only remain to give this preliminary work of "invention," as Roman orators called it, the form of a discourse. This will be left to each one of the four associates, who will thus preach upon the same theme, utilizing their common preparation, but each speaking according to his own temperament, manner and personal inspiration. This experiment is an interesting one and worthy of attention. M. E. H.

Duties Rather than Rights

The individual or the corporation that talks much of rights is apt to ignore its duties to the great body of humanity which we call society. The man who says he ought to be permitted to run his business as he sees fit, without regulation by the public, appears to forget that without the help he receives in a thousand ways from the public he would have no business. The demand for one's rights is daily becoming less defensible. And one of the reasons for this is that with the growing solidarity of the race, together with the growing intricacy of rights and obligations, it is next to impossible for any one to determine where his rights begin and end. The only absolute right any man has is the right to be a man, not to exercise his own will as he sees fit.—*Northwestern Christian Advocate.*

To all the prize is open
But only he can take it
Who says with Roman courage,
"I'll find a way or make it."
—*John G. Saxe.*

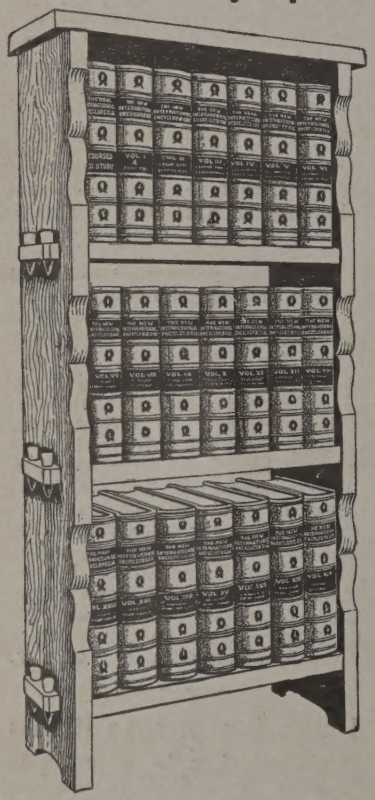
? NEVER A DAY PASSES ?

but some question is put before you which you cannot answer, or that information is desired which is not at hand. No matter what it is about, you can go with confidence for the information to

The New International Encyclopaedia

—It is a work for general reference, easy to consult, quick to yield its store of knowledge.
—The last ten years have probably seen the birth of more new words, new mechanisms, new inventions, new ideas than did the previous half century.
—This wonderful growth and development render obsolete and useless encyclopædias compiled ten or more years ago.
—If you would know things as they are known today you need an encyclopædia that is NEW, PRACTICAL and COMPLETE.
—There is only one such encyclopædia in English.

The New International Encyclopaedia



—The Editors-in-Chief are Daniel Coit Gilman, L. L. D., President of Johns Hopkins University (1876-1901), afterwards President of the Carnegie Institution of Washington; Harry Thurston Peck, Ph. D., L. H. D., Professor in Columbia University, and Frank Moore Colby, M. A., late Professor in New York University, assisted by over three hundred scholars as assistants.
—We are offering you an encyclopædia which literary and scientific men, educators, students and librarians are buying, men whose life work is such that they must know and have at hand the works of reference that are satisfactory from the viewpoint of today.
—Unless you know it is only fair to let us prove to you by test and comparison that THE NEW ENCYCLOPAEDIA will satisfy your every want. At least send for our

80-PAGE BOOK FREE

of facts relating to encyclopædias and telling in detail why and how the NEW ENCYCLOPAEDIA was published and why it has so promptly taken its place as the standard work of reference.

—Fill in name and address and send this coupon.

DODD, MEAD & COMPANY, 378 Wabash Ave., Chicago, Ill.

Gentlemen—Please send, without cost to me, your handsome 80-page book describing The New International Encyclopædia containing specimen pages, colored illustrations, maps and information regarding price and easy payment plan.

Name .....
Occupation .....
Street .....
Postoffice .....
State .....(Unity.)

SAVINGS DEPARTMENT OPEN SATURDAY EVENINGS FROM SIX TO EIGHT

Oakland National Bank

Established 1888

39th and Cottage Grove Avenue

DIRECTORS

JAMES H. ECKELS, Pres. Commercial Nat'l Bank
W. N. EISENDRATH, Capitalist
A. G. BECKER, A. G. Becker & Co., Bankers
JOHN C. McKEON, Vice-Pres. Nat'l Park Bank, New York
H. C. FOSTER, Pres. Oakland Nat'l Bank

Drexel State Bank of Chicago

CAPITAL $200,000.00

AND

Drexel Safety Deposit Co.

Now Located in their Permanent Home in the

DREXEL BANK BUILDING

Corner Cottage Grove Avenue and Oakwood Boulevard

Cordially invites you personally to inspect their new Banking Rooms and Deposit Vaults, which for elegance and convenience are unsurpassed

3 Per Cent. Interest Paid on Savings Accounts — Open Saturday Evenings

HIS LAST WEEK

Last year the Pastors of Oak Park, Illinois, and a few others to whom word was sent, used 35,000 copies of HIS LAST WEEK during the season before Easter. Dr. Newell Dwight Hillis used 1,000; Dr. Amory Bradford 500; Dr. Johnston Myers 500; Dr. Ernest V. Shayler 500; Dr. John Faville 500; Dr. G. N. Luccock 400; Dr. C. D. Case 400, etc.

What is it? An interwoven story, taken from the four gospels, of the last week of The Lord's earthly life. The book has 64 pages, and the American Revised Version has been used.

Price: 1 to 9 copies 7 cents; 10 to 49 copies 6 cents; 50 to 500 copies 5 cents, with charges fully prepaid.

SEND ORDERS TO

UNITY PUBLISHING CO. . . . . Lincoln Centre, Chicago

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every washstand.

ALL GROCERS AND DRUGGISTS

The Woman's Journal

3 Park St.

BOSTON, MASS.

A weekly paper, founded 1870, devoted to women's progress, and especially to woman suffrage. Editors, Henry B. Blackwell and Alice Stone Blackwell. Three months on trial, 25 cents. Per year, $1.50.

His Life A 10-cent Harmony of the Gospels

Just the thing to use in connection with the S. S. Lessons this year. Prepared by Drs. Strong, Soares and Barton, Congregational and Baptist ministers of Oak Park, Ill. This little harmony of the gospels has been sold by the thousand everywhere. Size, 26 pages, will fit the pocket. Bound in paper, prepaid, 14c. 50 copies, $5.00. Bound in cloth, prepaid, 25c. 25 copies, prepaid, $5.00. Bound in leather, per copy, prepaid, 75c.

Lincoln Centre Book Store — Oakwood and Langley Avenues, CHICAGO

California Trains

THREE FAST TRAINS

leave Chicago daily for the Pacific Coast, via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

The Overland Limited

The pioneer fast through electric-lighted train to San Francisco and Portland daily. The most luxurious train in the world. Less than three days en route.

The New Los Angeles Limited

Electric-lighted, daily through train arriving at Los Angeles afternoon of the third day, via the new Salt Lake Route. Entire new equipment. Drawing-Room and Tourist Sleeping cars, Composite-Observation cars, Dining cars.

The California Express

Daily to San Francisco, Los Angeles and Portland, through without change. Pullman Drawing-Room and Tourist Sleeping cars. Free Reclining Chair cars.

The Best of Everything.

All agents sell tickets via this Line.

Write for booklets, maps, schedules, rates, list of hotels, and description of limited trains.

W. B. KNISKERN, P. T. M,
Chicago & North-Western Ry.
CHICAGO.

THE NORTH-WESTERN LINE
UNION PACIFIC THE OVERLAND ROUTE
SALT LAKE ROUTE

OL 202

ILLINOIS CENTRAL RAILROAD
CENTRAL MISSISSIPPI VALLEY ROUTE

St. Louis

Green, Gold and Brown "Daylight Special"—elegant fast day train. "Diamond Special"—fast night train—with its buffet-club car is unsurpassed for convenience and comfort.

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, PASS'R TRAF. MGR., CHICAGO
S. G. HATCH, GEN'L PASS'R AGENT, CHICAGO

N.E.A.

Santa Fe

All the Way

Take the Santa Fe, going to the N. E. A. convention in San Francisco, July 9-13, 1906.

Only line under one anagement, Chicago to California.

It's the cool way in Summer. You travel a mile and more up in the sky through New Mexico and Arizona.

It's the picturesque way. You may see the Grand Canyon of Arizona.

You may visit Southern California.

You eat Harvey meals, the best in the West.

Chicago
Kansas City
Santa Fe
California
San Diego
Grand Canyon
Los Angeles

You travel on a safe road, a dustless road and a comfortable road.

Special excursions on certain days, via Grand Canyon, personally conducted.

The round-trip rate: Only $64.50 from Chicago—$59.50 from St. Louis—$52.00 from Kansas City. Tickets on sale June 25 to July 7, 1906. Liberal stop-overs and return limits.

Ask for N. E. A. folder and "To California Over the Santa Fe Trail."

Address Passenger Department, A. T. & S. F. Ry., Chicago.

Along the historic Santa Fe Trail and to the Grand Canyon of Arizona

Work for Yourself

Southwest

along the

Santa Fe

and own a Home

There's a place Southwest for you. It can't come to you, but you can go to it. Perhaps that place is in Kansas, or Colorado, or New Mexico. It may be in Texas or California.

We will gladly send truthful booklets about the regions named, and try to fully answer your questions. Write to-day to Gen. Colonization Agt., A. T. & S. F. Ry., Railway Exchange, Chicago.

The Search-Light

An Illustrated Weekly of News and Progress

If you really desire to keep well informed as to all of importance that is going on in this world home of ours, you will find *The Search-Light* is just what you have been looking for.

Send a postal for a sample copy and list of special combination offers.

The SEARCH-LIGHT PUBLISHING CO.

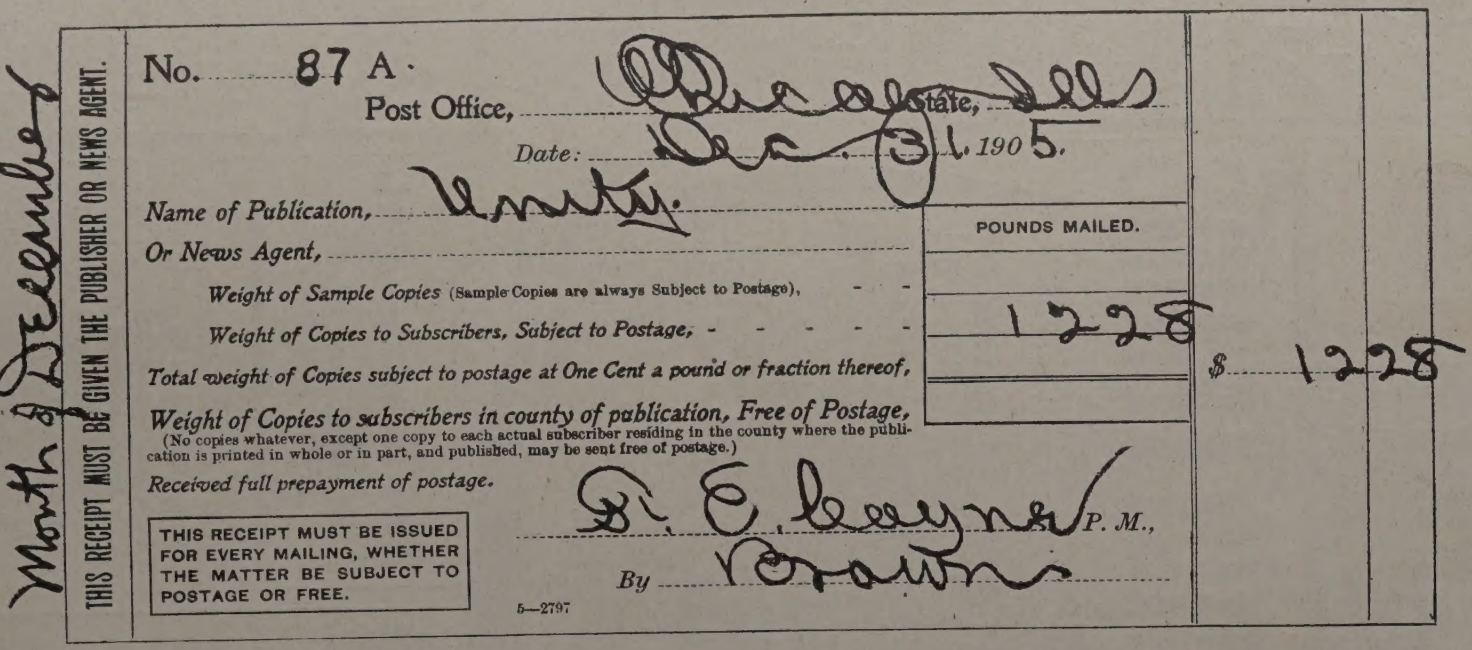
24-26 MURRAY ST. : NEW YORK

A Fine Electric

Stereopticon At Half Price

ADVERTISING MANAGER UNITY
Lincoln Centre, Chicago

NOTICE: This is a photographic copy of our original Post Office Receipt, and cannot lie. Ten copies UNITY weigh one pound. Hence this receipt represents over **12,000 Copies** mailed during month. Average 3000 each week.



Month of December

THIS RECEIPT MUST BE GIVEN THE PUBLISHER OR NEWS AGENT.

No. 87 A.

Post Office, Chicago State, Ills.

Date: Dec. 31, 1905.

Name of Publication, Unity.

Or News Agent,

	POUNDS MAILED.	
Weight of Sample Copies (Sample Copies are always Subject to Postage),		
Weight of Copies to Subscribers, Subject to Postage,	1228	
Total weight of Copies subject to postage at One Cent a pound or fraction thereof,		$ 1228
Weight of Copies to subscribers in county of publication, Free of Postage, (No copies whatever, except one copy to each actual subscriber residing in the county where the publication is printed in whole or in part, and published, may be sent free of postage.)		

Received full prepayment of postage.

THIS RECEIPT MUST BE ISSUED FOR EVERY MAILING, WHETHER THE MATTER BE SUBJECT TO POSTAGE OR FREE.

E. E. Rayner P. M.,

By Rowan

5—2797

Above figures are not quite average as weight of a special issue was slightly greater, but also we have added several hundred subscribers since January first. It is easy to make extravagant claims instead of stating facts. How many religious papers will show Post Office receipts? Some papers **claiming ten to twenty thousand circulation cannot duplicate above receipt.** Our **ONE CLAIM IS WE GET RESULTS.** Our advertisers can cancel contract any time they are convinced it does not pay. All we ask is a trial, an opportunity to demonstrate that we give **more** for the money than most other papers do give.

UNITY PUBLISHING COMPANY, Lincoln Centre, Chicago.